(35)

THE
wearer Silenced:
OR, THE
EVIL and DANGER
OF
Prophane Swearing
AND
PERJURY,
DEMONSTRATED

y many Arguments and Examples of Gods dreadful Judgments upon Sinful Swearers.

THO. DOOLITTEL, Minister of the Gospel, M. A,

ὔ δορκον ςυγέει θεὸς ἄβροτος ὅςις ὀμόσσῃ. Phocilid.
— Σέβου ὅρκον, — Pythag.
λ' ἤτοι ὅρκον μὲν ἑάσομεν, — Homer. *Od.* 14.
rysostomi dilemma, (de statuis, *Orat.* 15.) εἰ
μὲν πιςεύεις ὅτι αληθὴς ἐςιν ὁ ἀνὴρ, μη ἐπαγά-
γῃς τοῦ ὅρκου τὴν ἀνάγκην : εἰ δὲ οἶδας ὅτι Ψευδε-
ται, μὴ ἀναγκάσῃς ἐπιορκεῖν.

LONDON,
inted by *J. Astwood* for *Jonathan Greenwood*,
nd are to be sold by *Tho. Parkhurst*, at the *Bible*
and *three Crowns* at the lower end of *Cheapside*,
near *Mercers-Chappel*. 1689.

E 191 (35)

BIBLIOTHECA · BODLEIANA ·

TO THE Liberal READERS That Fear an OATH.

Debating with my ſelf how the difficulty of getting this ſmall Book into the hands of ſuch as are guilty of Swearing might be removed: I determined to propoſe to ſome of my Friends and Acquaintance that they would buy a certain Number of them, and freely give them with their own hands, or according to their direction, to ſuch as were addicted to this Sin, whether poor and cannot, or careleſs of their future ſtate and will

not buy: Who moved with the consideration, how this Sin abounds, Gods holy Name thereby is prophaned, and guilt contracted on the Swearers soul, and what comfort and joy it would administer to any to be instrumental to reclaim, if but some of them, did with great chearfulness and readiness of mind consent thereto, *some to give one hundred, some two, where and to whom they themselves thought most convenient in City or Countrey, which are to be delivered to them, to be distributed by them: Which worthy Example I thought good here to propound to excite others to imitate them.*

Levit. 5. 1. If a Soul sin, and hear the voice of Swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, *(that is shew the evil of it to him that Sweareth, by Reproof and Admonition,)* shall bear his Iniquity, *(that is, shall be guilty of his sin and punishment) as some expound this Text: To prevent this guilt,*

guilt, do you as boldly Reprove them, yet with meekneſs and compaſſion, as they do boldly Swear: Or if you be backward thereunto, have this Book of little price about you, or ſome better, *and give it to them, engaging them to read it: For if you can prevail with ſuch to uſe means for their Conviction, and bring them to reaſon with themſelves about this ſinful practice, though it be greatly diſhonourable to God, and pernicious to their own Souls, yet it is not ſo deeply radicated in their Hearts, nor twiſted with their worldly Intereſt, nor ſo delightful to the fleſh, as Drunkenneſs, Covetouſneſs, Uncleanneſs, and ſenſual fleſh-pleaſing is, and therefore there is the greater hope they may be perſwaded to leave it: And though the forſaking of this Sin, if they be under the reigning power of the other, will not be available to Salvation, yet if we gain (by this, or ſome other Treatiſes about this raging ſin) a Reformation in this point, and by ſome other ſpiritual Weapons taken*

out

out of Gods armoury used against more flesh-pleasing sins, Satan might be beaten out of his strong holds, and captive Sinners set free, Earth would not be so like to Hell, nor these gross sins so much abound; For which be instant at the throne of Grace in compassion to the Souls of Men, as desirous of the Repentance and Conversion of these wilful Offenders; that whereas now they Swear and Blaspheme, it might be said, Behold, they Pray! *For which you may reckon there will be the concurrent Prayers of him who hath written this in Love to Souls, that they may be saved from eternal Misery, and brought to everlasting Happiness.*

T. D.

THE

THE SWEARER Silenc'd.

SECT. I.

The Introduction.

THE awful Reverence of the tremendous Name of the Eternal glorious God, the odious Nature of this Sin of Swearing, whereby it is Prophaned, the infinite distnce betwixt this Soveraign Jehovah and the abusers of his holy Name, even the greatest of them; the frequent Commission of this sin, in Markets, Taverns, Alehouses, open Streets and Shops, by Men, Women, and Children; the great Punishment thereby deserved, the Necessity of Repentance, or the certainty of Damnation to be inflicted for it, the seldom Preaching against it, if compared with the daily, hourly acting of it; the abun-

dant guilt contracted not only by the Swearer on himſelf, but on the hearer that doth not reprove him for it, which is too often; the daring Provocation given to God, and yet the patient forbearance of this provoked, juſt and powerful Lord, that though he can, yet doth not ſtrike theſe Swearers dumb, or dead, and ſend them immediately to the Damned too, as ſoon as theſe Oaths are uttered by them, (if peradventure God will give ſome of them Repentance, that they might be recovered out of the ſnares of the Devil, and Gods long-ſuffering might prove Salvation to ſome, though not to all,) hath determined my thoughts to the publiſhing of this little Manual; which when I had taken into my fluctuating mind, I could not quietly ſleep; the conſciouſneſs of mine own inability to grapple with ſuch a reigning, rageing and abounding ſin on the one hand; and the ſenſe of Gods diſhonour, the danger of theſe ſwearing ſinners Souls on the other hand, impreſſed on my heart, cauſed me to wait for the morning light; when, moſt holy Lord, I did with haſte betake my ſelf to thy Throne of Mercy, begging thy direction, and then reſolved to lay what I could do in this matter at thy feet, hoping thou wouldſt pleaſe to lay it on ſome offenders Conſciences: In which I found

found great satisfaction, though I did foresee I might for my endeavour become the *Drunken Swearers-song*, and also by thy *stronger* Servants be accounted weak and foolish for my unskilful management of so great a work, whom I do provoke as they tender the honour of thy Name, to bring forth their stronger reasons to stop this mighty torrent that overflows the Land: But Lord thou knowest it is not the reputation of mine own (which is nothing) but the Vindication of the honour of thy Name, which to me, and all that love thee, make to be all in all.

Reader, the Book that is brought unto thine hand, on purpose is but small, that thou mightest not fling it by; wilt thou take the pains, and have so much patience as to read it all? for all thou seest is but little; weigh what thou readest, and if thou art a Swearer, and canst answer *all* that is brought against thy practice herein, *Swear on*; but if there be *but one* Scripture or Argument, though thou shalt find more, which thou canst make no defence against, *if thou wilt swear on, be it at thy peril*; and prepare by fortifying thy self to bear the Punishment that, if not by Men, yet by God, if not on Earth, yet in Hell shall be inflicted on thee for this thy sin.

Prophane Swearers in their common Diſcourſe either Swear by *the true God*, or by ſuch *things* or *perſons that are not God*. Firſt, I ſhall endeavour the Conviction of them that in common Diſcourſe prophanely Swear by the true God, and interlace almoſt every ſentence with ſome Oath, as *before God*, *by God*, *by Chriſt*, *by Gods wounds*, *by their Maker*, &c. with ſuch deſperate boldneſs, hardneſs, fearleſneſs of the great God, that ſuch Men on Earth exceed the Devils in Hell, who have ſo much Faith and Fear of God, as makes them tremble before him, and at the knowledge, thought and dread they have of him, which is not in theſe Swearing men, *Jam.* 2. 19. *The Devils believe and tremble.*

Becauſe Swearing is a ſin that is rife amongſt the Ignorant, and Men of inferiour Education and Callings, as well as amongſt ſome of more Knowledge, (which aggravates their ſin) and of more liberal Education, and higher employments, I ſhall accommodate my diſcourſe to the meaneſt capacity, that I may not loſe the end I aim at. And my firſt task ſhall be to preſent the Swearer with *twenty* Arguments againſt this ſin, conſiſting of members or parts, ſo oppoſite, that he cannot think of another to add to them, and leave him to his choice

to

to take which he will; and if all have their grand Inconveniencies, I hope he will be convinced ſo far, as to repent of his paſt Oaths, and Swear (prophanely) no more.

SECT. II.

Twenty Arguments againſt common Swearing.

1. *EIther thou owneſt and acknowledgeſt ten Commandments written by God himſelf, and given to his ſervant* Moſes *to be delivered to his people for their obedience thereunto, or thou doſt not*; if not, thou contradicteſt *God* and *Moſes*, and denieſt Gods own matter of fact, *Deut.* 4. 13. *And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two Tables of ſtone.* Deut. 10. 4. *And he wrote on the Tables according to the firſt writiug, the ten Commandments, which the Lord ſpake unto you in the Mount, out of the midſt of the fire, in the day of the aſſembly, and the Lord gave them unto me*: The third muſt be one of the ten, or elſe there remains but nine; and thou art charged neither to add nor diminiſh, *Deut.* 12. 32. But if thou doſt own

and acknowledge ten, of which the third muſt be one, behold, thou ſtandeſt convicted by it as a tranſgreſſor, for in an hainous manner by thy often prophane Swearing, thou haſt taken Gods Name in vain; for which the Lord will not hold thee guiltleſs; Clear thy ſelf if thou canſt; if not, Repent and Reform.

2. *When the third Commandment is read in the aſſembly, then, or at ſome other time, ye Pray in theſe words, or to this effect, Lord have mercy upon us, and incline our hearts to keep this Law, or ye do not:* If not, ye be your own Witneſſes that ye Pray not to God that he would have Mercy on you, and ſo might juſtly Periſh without Mercy; and that ye do not Pray for an Heart inclin'd to keep this Commandment, and deſerve that God ſhould give you up to a diſobedient and rebellious Heart, and Puniſh you for the want of that you would not Pray unto him for. If ye do Pray thus, and yet when off your Knees, not out of unavoidable infirmity, but by wilfulneſs and ſtubborn diſobedience (ſuch as is) in voluntary Prophane Swearing, you tranſgreſs this Law, your Prayers are vain babling, and an abomination unto God, *Prov.* 28. 9. *He that turneth away his Ear from hearing* (that is obeying) *the Law, even his Prayer*

ſhall

ſhall be an abomination. If ye Pray with the Tongue and not with the Heart, that you might not take Gods Name in vain, and yet with the Tongue and Heart by Prophane Swearing in ſuch a groſs and wilful manner take Gods Name in vain: What can you call it, but a flattering of God with your lips, and baſe Hypocriſie?

3. *Thou art a Man that art afraid to lye, or thou art not:* If thou dareſt not lye, men in common diſcourſe ought to believe thee, and will; if thou makeſt no Conſcience of Lying, no wiſe Man will give credit to thy words for Swearing to them; for as is the Man, ſuch is the credit that is given to his Teſtimony. A Man that is known to be a Lyar will never get credit to his Oath, but an Oath is credited becauſe of the honeſty of the Man. A Man true in his word, need not (commonly) Swear, that he might be believed; a lyeing Man will not be believed, though he Swear: Be thou true or falſe in common Converſe, there is no need of Swearing, and why wilt thou go to Hell for that which is altogether needleſs?

4. *The matter of your talk with which you mingle an Oath is manifeſtly true, or falſe, or doubtful:* If manifeſtly falſe, and you Swear it to be true, you are manifeſtly for-

ſworn; if you Swear it to be falſe, when it was manifeſtly ſo before, your Oath is needleſs: As likewiſe if it be apparently true, if doubtful to the Swearer himſelf, it will not bear an Oath; for you ought to ſwear nothing but what is true, and what you know to be true: If doubtful to the hearer, (obſerve we ſpeak not now of Witneſs-bearing about Matters of Fact in Judicatures) it will be ſufficient to propoſe the evidences and reaſons of the thing, in its own nature ſo apparent, that the aſſent of the hearer ſhall be gained to it without an Oath. An Oath is no Argument to help a man to underſtand the nature, cauſe, and reaſon of things; to ſwear to a thing which no Man can deny (as that two and two make four) is ridiculous; to Swear to bring a Man over to your Opinion, in a thing dubious and diſputable (as whether the Moon is the cauſe of the ebbing and flowing of the Sea) is no convincing Evidence; or that your Wares are ſo good, and worth ſo much as you ſwear they be; but if you Swear matter of Fact, they coſt you ſo much, this will be taken notice of in another Argument. So that in all theſe Caſes, Swearing is waſting of words, and needleſs; and why will you diſhonour God, and wrong your own Souls, by expoſing them to the loſs

loſs of Heaven, and to the Damnation of Hell by needleſs Oaths? Repentance is neceſſary for every Oath that is needleſs.

5. *Thou thinkeſt Men will believe thee without an Oath, or thou thinkeſt they will not:* If thou thinkeſt they will, why ſhouldſt thou Swear? if thou thinkeſt they will not, Firſt thou hadſt better be ſilent, than open thy Mouth with an Oath; for wherefore ſhouldſt thou ſpeak, if Men will not believe thee (as thou thinkeſt) except thou wilt Swear to damn thy Soul? is the thing in which thou wouldſt have them give credit to thy words, of that importance that will compenſate the loſs of thy Soul? Secondly, When thou thinkeſt Men will not believe thee without an Oath, thou declareſt to them all, that thou ſuſpecteſt thy ſelf to be taken by them for a Lyar, without Swearing in thy common Diſcourſe, which renders thee ſtill the more ſuſpicious to be ſo in the judgment of wiſe and ſober Men.

6. *Thou wouldſt have Men believe thee, or thou wouldſt not:* If not, thou art not fit for humane Society: If thou wouldſt, thou muſt not Swear Prophanely; for why ſhould I believe that Man that makes no Conſcience of ſo great a ſin, againſt ſuch a plain, expreſs Command of God:

7. *Thou regardeſt thy Credit, and wouldſt*

be taken for a ſober, honeſt Man, or thou wouldſt not : If not, who will regard thee? if not, keep among thoſe of the ſame ſtamp that thou wouldſt be taken to be of; it is pity ſober honeſt Men ſhould be grieved (to ſay no worſe) with thy Company. If thou wouldeſt, then act as ſober honeſt men do; that is, Diſcourſe without ſuch Oaths, whereby thou wilt loſe thy credit, and the reputation of a ſober Man.

8. *Thou conſidereſt what thou ſayeſt when in thy common Diſcourſe thou prophanely Swearеſt, or thou doſt not :* If not, thou art raſh and precipitant in thy words; if thou doſt, (and yet Swearеſt) behold, thou art a bold, preſumptuous, God-daring Sinner.

9. *Thou canſt and doſt ſpeak ſenſe and reaſon without theſe prophane Oaths, or thou canſt not, doſt not :* If not, thou art unworthy of the Name of a Man; for hath God given reaſon to a Man, which he cannot uſe without ſuch ſin? how long hath ſin been accounted ſenſe and reaſon, when it is againſt all right reaſon? If thou canſt and doſt, there is no need of an Oath to fill up the ſenſe; nay, ſhouldſt thou put in thy Cat or Cow, where thou thruſteſt in the dreadful Name of the Holy God, the ſenſe would be as compleat and full; and art thou not aſhamed, or ſhould it not make thee

fear

fear and tremble, to make the Name of God more common in thy unhallowed Mouth, than ſuch inferiour Creatures.

10. *Thou thinkeſt theſe Oaths are a grace and Ornament to thy ſpeech, or thou doſt not:* If thou doſt, thou glorieſt in thy ſhame, and ſo betrayeſt thy folly; if not, there is no need of Swearing to adorn thy ſpeech.

11. *Thou wouldſt have God to do to thee according to thy words, when thou ſayeſt,* [God Damn me] *or thou wouldſt not:* If not, why doſt thou ſo often call upon him to do what thou wouldſt not have him do? what if God ſhould deal with thee according to thy Words, though it be not according to thy Will? when thy Will hath a power to rule thy Tongue, that it ſhould not ſpeak ſuch Words, but doth not; and theſe words are not ſpoken without, nor againſt thy Will, take heed of ſporting with conſuming fire: If thou ſayeſt thou wouldſt, thou ſpeakeſt like a man bereaved of the underſtanding of a Man, for a Man ſo long as he is a Man, cannot deſire to be miſerable: But if thou canſt be ſo unlike a man, remember when thou art Damned, thou haſt that which thou didſt make matter of thy choice, and oftner hadſt in thy Mouth [God Damn me,] than in a ſerious manner on thy Knees, [God ſave my Soul.]

12. *Thou*

12. *Thou doſt whatſoever thou ſweareſt, or thou doſt not:* If not, thou art forſworn; if thou doſt, what an hainous Sinner haſt thou been? for among ſo many Oaths ſo raſhly uttered, no doubt thou haſt ſworn many things that be unlawful; as *Herod* in the caſe of *John* the *Baptiſt*.

13. *Thou thinkeſt thou pleaſeſt God by theſe Oaths, or thou doſt not, or Swearest without any thoughts of Gods being pleaſed or diſpleaſed:* If thou thinkeſt thou pleaſeſt him, thou art bruitiſh; how can that be pleaſing unto God which he forbids upon pain of Damnation, and is ſo pleaſing to the Devil? If thou thinkeſt thou diſpleaſeſt him, behold, thy audacious wickedneſs! if thou thinkeſt not of Gods pleaſure, or diſpleaſure, thou art plainly Convicted of prophaning the ſacred Name of God: When thou doſt uſe it without a thought whether he be pleaſed or diſpleaſed at it, thou regardeſt it not; is this a reverent uſe of Gods Name?

14. *Thou art provoked to this Swearing, or thou art not:* If not, thou art worſe than a diſtracted Man, that will not run voluntarily into a burning fire, no, nor thy very Beaſt: If provoked, thou art unwiſe, to ruine thy ſelf becauſe another doth diſpleaſe thee; and to do thy ſelf more wrong

than

than all the Men on Earth, or Devils in Hell could do unto thee.

15. *Thou intendeſt good to the Company thou Sweareſt in, or thou doſt not:* If not, thou art a deſtroyer, a Peſt to Mankind, and as a Devil amongſt Men, and deſerveſt to be ſhut out from all Society: If thou doſt, thou betrayeſt thy ignorance and folly by ſuch means to do them good; for if they be good, thou grieveſt them, if bad, thou hardeneſt them; let them be good or bad, thou makeſt them all guilty of ſin, that are pleaſed with thine Oaths, or do not reprove thee for them.

16. *Thou muſt ſay thou uſeſt thy Tongue well in uttering theſe Oaths, or thou doſt not, for it cannot be an indifferent act:* If thou ſayeſt, not well; art thou not ſelf-condemned for thy bold abuſing of thy Tongue, which is the glory of Man, to cloud the glory of God? If well, art thou not paſt ſhame to ſay that is uſed well, that is every day or hour, yea many times in an hour employed in the drudgery and ſervice of the Devil?

17. *Thou doſt uſe the ſame Tongue with which thou ſweareſt, in confeſſing thy ſin, and praying to God, or thou doſt not:* If not, what canſt thou think will become of thy Soul in another World, when in this thou

uſeſt

uſeſt thy Tongue in contracting guilt, and haſtening thy Damnation every day, and not in all thy life in begging for Pardon, and Praying for the Salvation of thy Soul? If thou doſt, doth not thy folly and ignorance appear, to uſe ſuch means as never ſhall attain the end; for a Mouth one while filled with Oaths, another while with Prayer, and then again with Oaths, tho it were a conſtant daily round of Swearing and Praying, and Praying and Swearing, would never Prevail with God, *Prov.* 28. 13. *Whoſo confeſſeth and forſaketh his ſins ſhall find mercy.*

18. *Thou doſt regard the Command of Chriſt forbidding ſuch Swearing*, Mat. 5. 34. *Swear not at all; or thou doſt not:* If not, how canſt thou expect or hope that he ſhould regard thee, or that thou canſt be happy if he do not? If thou doſt, thou muſt forbear thine Oaths.

19. *Thou thinkeſt God will call thee to an account for thy Swearing, or thou doſt not:* If not, thou acteſt like a fool, to conceit that God ſhould make thee a Man, and give thee Laws to rule thy Heart and Tongue, and Hand, and never bring thee to a trial, whether thou haſt obeyed or rebelled: It is not congruous to his Wiſdom to expoſe his Laws to ſuch contempt: If thou

thinkeſt

thinkeſt he will, is it not madneſs in thee to multiply ſuch numerous Oaths, when one not repented of, is more than thou canſt anſwer for, or bear up under the Puniſhment to be inflicted for it?

20. *Thou art Loyal to the King, and obedient to his Laws, forbidding prophane Swearing, or thou art not:* If not, why doſt thou boaſt ſo much thereof, and make thy Swearing a badge of thy Loyalty, which is diſobedience to his excellent Laws in this Caſe made and provided, and by *his Majeſties late gracious Proclamation* revived, and commanded to be put into execution: If thou art, then yield Obedience to theſe Laws that are founded upon the Law of Nature, and are correſpondent to Gods holy Laws contained in the ſacred Scriptures.

Theſe be the firſt ſort of Arguments that I uſe, to ſhew that prophane Swearing in common Diſcourſe is irrational and needleſs, and involves the Swearer in ſuch difficulties that he cannot with any colour of reaſon wind himſelf out of the abſurdities that he is plunged into; try them, one or other, or more, if not all, will prove thee guilty without defence.

SECT.

SECT. III.

Twenty Queſtions to common Swearers.

NExt I will attempt the ſhewing of the Aggravations of the ſin of Prophane Swearing, by propounding twenty Queſtions, which I intreat you that are addicted to this ſin, ſeriouſly to deliberate upon, that if you cannot frame a rational anſwer to avoid the charge of theſe Aggravations, you would reſolve to avoid this ſin.

1. *Is it not a contempt of divine Authority, and a deſpiſing of the Law of the Sovereign Ruler of the World?* hath not the great Jehovah, when he comprehended the whole Duty of Man in ten words, given *two of the ten* to bridle and reſtrain your Tongues? the *Ninth*, from wronging of your Neighbour; and the *third*, from Prophaning of his own Name; and yet will you ſay, Our Tongues are our own, and who (thô it be the Lord himſelf) ſhall have dominion over us? or will you ſay, who is this Jehovah, that would controul our Tongues, that we ſhould obey his Voice? we know not the Lord, neither will we hearken to his Voice: Is not this the lan-

guage

guage of your lives, though not of your lips? or what difference can you make betwixt ſaying ſo and doing ſo, but that your conſtant daily doing ſo, is more than your meer ſaying ſo?

2. *Will not the terrour of the Lord, and the dread of the Almighty be more amazing and aſtoniſhing, when he comes to execute vengeance, and pour out his burning wrath upon the proud contemners and bold tranſgreſſors of this his Law, than it was at the delivering of it?* Exod. 19. 16, 18, 19. And if the Congregation of *Iſrael* could not bear it then, ſhalt thou be able to ſtand before him without trembling and horrour when he comes to puniſh the violation of his Law, and to vindicate the honour of his Name, and aſſert the glory of his infinite Majeſty, which thou by thy filthy, prophane and ſwearing Tongue haſt ſo often polluted in thy Life? hadſt thou *ſeen the lightnings*, and the Mountain ſmoaking, hadſt thou *heard the thundrings*, and the noiſe of the trumpet, which made all the people in the Camp to tremble, and the whole Mount to to quake exceedingly: When this Law was given, would thy Heart have been ſo *ſtout*, and thy ſpirit ſo *great*, to ſhew thy gallantry above all the reſt, wouldſt thou have ſtepped forth and ſaid, *What fools are ye to*

be

be so much afraid? what makes you fear? what can Jehovah with all his thunderings do unto you? I am the Man that will make bold to use his Name at pleasure; and if it come in fashion, and become a Character to distinguish men of noble and heroick Spirits from punie Precisians (whom I so far hate, that) I will the oftner grace my speech with the honourable Name of God, to shew my greater distance from them: Alas! poor mortal sinful Man! contemptible dust! art thou a match for God? buckle on thy armour, gird thy sword upon thy thigh, put on thy coat of Male, arm thy self cap-a-pe, and swear by the Eternal God, *thou wilt not be sick, thy head shall never ake, and thou wilt never dye*; stand fast, keep thy ground, maintain thy cause, and never yield; what! art not thou stronger than the Mountain, and more senseless too, that did quake at Jehovahs presence? *play the Man*, and say, thou wilt not be curbed by the Law of God, and his terror shall never make thee afraid to Swear: Keep up thy greatness of spirit, and heroical magnanimity till the day of reckoning comes, and do not flinch nor start aside, nor run into a hole, when this Lawgiver shall come as Judge, with all his holy Angels; (for what are Legions of Angels to a man of thy strength and courage,) thô

thou

thou ſhouldſt ſee all the World on fire, and the Heavens melt over thy head, and the Earth be hot under thy feet; thô the Trumpet ſound louder and louder, the Throne of Judgment erected, the Judge ſate down, the raiſed dead ſummoned to appear, they come, they tremble, yet do thou like a man of Valour, fear no danger of Damnation, ſlight the ſummons, refuſe to appear, and with thy former emphaſis *Swear before God* thou wilt give no account of thy Oaths, nor confeſs, nor be concerned at that day, that in every day of thy more mature years thou didſt by Curſing and Oaths take Gods Name in vain: But if thou canſt not thus bear it out (as indeed thou canſt not) at the day appointed for the judging Men for the breaking this Law, as others could not at the giving of the Law, forbear now in this groſs manner to tranſgreſs this Law.

3. Is not thy Swearing *a flat contradiction to the Law and Doctrine of God-man, Jeſus Chriſt the Redeemer of loſt ſinners?* Did not he come in fleſh, and perſonally and with his own mouth renew and ratifie this Law, that Men ſhonld not Swear (thus prophanely) at all, *Mat.* 5. 34. *But I ſay unto you, ſwear not at all*; and wilt thou reply, *you! who are you!* or who gave you this authority to bind my Tongue? *thou daring Swearer!*

er! is it not the Lord, the Son of God Incarnate, which was a greater wonder, than all thoſe that were done at the firſt giving of this Law? or wilt thou ſay, thó God come down from Heaven and become Man, and as God-man forbid me, I will not forbear? if not, is not this thy ſin aggravated, and become more hainous, by this circumſtance, as committed againſt the expreſs prohibition of the Son of God made fleſh, when out of love and pity to loſt Sinners he came to ſatisfie for Mens violation of the Law of God? and by how much more Love there was in the Commander to the Sinner, is not this ſin the more ſinful and hainous in the tranſgreſſor of this Command?

4. Is not Swearing a *ſinning againſt a Rule and Law enjoyning you above all* to take heed of ſinning againſt this Command? *Jam.* 5. 12. *But above all things, my brethren, ſwear not:* You muſt not Steal, nor Murder, nor commit Adultery, but *above all* do not ſin by Swearing; and yet thou wilt not Steal, nor Murder, nor commit Adultery, (for ſome Swearers [illegible]tain from ſuch ſins) yet *above all* thou will Swear: Is not this to ſay, what God forbids *above all*, that *above all* I will daily do? I will not be Drunk every day, but every day I will Swear; I will be juſt to Man, but I will

Swear

Swear I will be juſt: Do not you do as if you pickt out this Command from all the reſt, to ſin againſt this *above all*, when *above all* you are cautioned from this ſin?

5. Is it not an Aggravation of your Swearing, when you will not forbear, though it be *particularly and expreſly threatned with Damnation*? What! had you rather loſe God, and Chriſt, and Heaven, than leave Prophaning of the Name of God? will you Swear, though you be Damned for it? is an Oath dearer to thee than the Salvation of thy Soul? and is there not enough in all the Puniſhment in Hell to bridle thy Tongue, *Jam.* 5. 12. *Swear not,* —— *leſt ye fall into Condemnation.*

6. And yet doſt thou not venture upon eternal pains *by a ſin that brings thee in no pleaſure?* What ſenſe is delighted by thine Oaths? doth not the *Drunkard, Glutton, Adulterer, Gameſter*, all outſtrip the Swearer in carnal Wiſdom? for theſe have ſome pleaſure here in their ſin, thô dear bought, by ſuffering for them eternal pains; but the Swearer has no *ſenſitive* Pleaſure in this ſin as ſuch, and yet for this muſt endure everlaſting racking painful Torments.

7. *Haſt thou any profit by thy common Swearing?* Some are drawn to ſin by Pleaſure, ſome by Profit, but how unwiſe art thou

thou to ſin for neither? when was any in the worſt of ages advanced to Preferments *meerly* becauſe he was a great Swearer? and if thou Sweareſt in thy Trade that ſuch goods coſt thee ſo much, to make the buyer more willing to come up unto thy price, that thou mighteſt have the greater profit, yet thou mayeſt loſe more by frighting many from thy Shop, as ſuſpecting that man might cozen them, that by Swearing robs God of the honour of his Name.

8. *Is not the frequent repetition of this ſin an aggravation of it?* Can Men addicted to ſome other ſins be equal or keep pace with thee in the iteration of their ſins? is the *Drunkard* every day drunk? or doth the *Thief* every day ſteal? or the *Adulterer* daily act his beaſtly ſin? at leaſt any of them ſo often in a day, in an hour, as thou by Oaths prophaneſt the Name of God. Suppoſe thou haſt been a Swearer forty years, and to charge ſome Swearers modeſtly but with twenty Oaths every day, the number will amount to 292000, that is, *two hundred thouſands, fourſcore and ten thouſands, and two thouſands*, and canſt thou anſwer for one of all theſe many thouſands?

9. Doth it not aggravate thy ſin, ſo many times repeated, that this *might be more eaſily prevented than many other ſins?*

ſo

ſo eaſily forborn that thou canſt not plead humane uſual infirmities for the excuſing of thy ſin? *What pains*, what labour, what ſweating would it coſt thee to forbear to Swear? haſt thou not *power over* thy Tongue? doſt thou not ſay it is *thine own?* what Man or Devil can force thee to it? hath not thy Will a *deſpotical* abſolute power over thy Tongue? do but Will not to Swear, do but reſolve, and the outward act of this ſin is prevented.

10. Doſt thou not *commit this ſin with a more impudent face, and brazen brow, than many other ſinners their heinous ſins?* Doth not the *Whoremonger* and his Harlot ſeek for ſome more ſecret Chamber to commit filthineſs? doth not the *Thief* contrive his ſin as ſecretly as he can, and labour to conceal it? art not thon more impudent in thy ſin than an impudent Whore is in hers? do not the open Streets ring with thy Oaths? or doſt thou abſtain when many are by thee? is it not the worſe that ſo great a ſin is committed before many Witneſſes without ſhame or bluſhing?

11. Doſt thou not often uſe Gods Name when actually *engaged in the Devils ſervice, and the works of the Fleſh?* doſt thou not ſit upon the Ale-bench, with the Cup in thy hand, Gods Name in thy Mouth, Drink

and

and Swear, Swear and Drink to Excess and Drunkenness? dost thou not mention the Name of God in the Tavern, more than in thy Closet? amongst thy Cup-companions than on thy knees? thou Swearing-sinner! canst not thou go merrily on in gratifying thy flesh, but thou must also prophane the Name of God, in the very acting of thy sins that hurry thee into everlasting Torments.

12. Doth not all this Swearing come from the *bitter root of an Atheistical heart?* for while thou mentionest the Name of God, dost not thou think there is no God? or that he is not so holy, just, and such an hater of sin as indeed he is? or that he regardeth not the works and words of men, neither will call them to an account? or that there is no life of retribution, where and when all these Oaths shall be surely and eternally punished?

13. Is it nothing to thee that thou *art burnt in the forehead, having the brand and Character of the Child of the Devil,* by this marked out for a wicked, impenitent, graceless Sinner? Who ever looks upon a prophane Swearer as a *Man fearing God, who ever is a Man fearing an Oath?*

14. Is not this joyned in Scripture *with other hainous sins?* ranked with great Impieties?

pieties? with want of Truth, Mercy, and Knowledge of God? with Lying, Killing, and Stealing, and committing Adultery, *Hoſ.* 4. 1, 2.

15. Are not Swearers *injurious to a Kingdom* wherein they live, by provoking God by ſuch Oaths to ſend down ſuch Judgments as ſhall make the Land to mourn, *Jer.* 23. 10. *Becauſe of Swearing the land mourneth*; and for this God hath a Controverſie with a People, *Hoſ.* 4. 1, 2, 3. Swearing Sinners call for Judgments on a Land; Praying people begg of God to keep them off: Oh that their Oaths might not cry louder for Judgments, than the Prayers of others for Mercy.

16. Is it not ſtill more hainous, becauſe *it ſo much aboundeth in a land of Goſpel-light?* how ſad is it, that there ſhould be ſo many *Preachers* amongſt ſo many *Swearers*, and yet ſo much Preaching doth not prevail againſt ſo much Swearing! Oh Pray fervently to God, that ſo much Swearing might not provoke God to deprive us of the Preaching of the Goſpel.

17. Is it not directly *contrary to the end of an Oath as appointed by God?* Is it not an audacious croſſing of his Will therein? was it not inſtituted for the higheſt honour

of God above all Creatures, and you use it to his reproach? and to make that credible to others which could be done no other way, to do right to Men, and do you use it to do them wrong? is not this a thwarting of God in his own Name?

18. How *dare you pawn your Souls, and give your selves as hostages upon every trifling occasion?* and call down the heavy Judgments of God upon your Souls in every frivolous matter? and declare you renounce your interest in God, and *quit all hopes of Heaven if such a trifle be not true?*

19. Are not *Swearing Christians worse than Jews?* they did not own Christ for their Lord, nor look upon him to be the Messias and Saviour, and when he was on Earth once put him to death by shedding of his blood, *but thou that swearest* by his blood and wounds dost own him (in words) to be the only Saviour, but often rakest in his wounds, and dishonourest an exalted Christ, now in Heaven; dost thou condemn the Jews, and sin in some circumstances worse than they? Mr. *Perkins* on the third Commandment saith, For a man to Swear by Christs death, wounds, blood, and other parts of his, is most horrible; and is as much as to crucifie Christ again with the Jews,

Jews, or account Chriſts Members as God himſelf.

20. Dare you appeal *to the Kings Majeſty ſo often upon every ſlight occaſion?* or make his Name as a by-word, and uſe it reproachfully upon every turn? or do you not deſerve to be Puniſhed according to the dignity of the Perſon, whoſe Name you ſo abuſe? and may you, dare you ſo prophane the Name of the higheſt Majeſty of Heaven and Earth, that is King of Kings, as to toſs it in your ſinful mouths, in every corner, and in the open ſtreets in a moſt irreverent manner, even mingled with filthy, lewd and wicked diſcourſe? or can you think to eſcape ſuch Puniſhment that ſhall be ſomeway proportionable to the reproach and diſhonour that you caſt upon the glorious Name of ſuch infinite Majeſty?

Reader, If thou haſt been accuſtomed to Swearing, I ſuppoſe it hath been in company, not alone, now be ſo much a friend to thy own immortal Soul, that muſt be happy or miſerable for ever, according as thou continueſt in, or ſincerely repenteſt of and forſakeſt this and all other ſins, and becomeſt a new Man in Chriſt, as to be perſwaded by one deſirous of thy eternal happineſs, to retire from company, and ſeriouſly

weigh the particulars here offered unto thee, as a rational man, and use thy reason for thy own everlasting good, and upon thy knees begg of God to work them upon thy heart, for the convincing of thy Judgment, the awakening of thy Conscience, the breaking of thy Heart for thy so often wilfull breaking of Gods holy Law in prophaning of his holy Name, that thou mightest be sensible of thy lost estate, and hearken and enquire after the only Saviour of undone sinners, and how thou mightest have a saving Interest in him, and accordingly consent unto him, and deliver up thy self to be sanctified and ruled by him, that of a swearing sinner thou mightest become a praying Penitent Believer, and so be delivered from the guilt of this and all thy other sins, and be made meet to be a Partaker of the Happiness of Heaven; for thou canst not but acknowledge upon due deliberation, it will be better, unspeakably better for thee to turn from sin to God through Christ and be saved, than to continue in thy sins impenitent to the death, and for them after death be damned for ever. Tho I know thee not, yet as a Reader of this little treatise my Prayers shall be for thee, that this might

might be the effect by the Spirits working on thy ſoul in thy peruſal and conſidering of it.

SECT. IV.

Twelve Aggravations of falſe Swearing and Perjury.

THoſe that do not, dare not Swear prophanely in common Converſation, yet ought to take great heed when called lawfully to Swear, before a Magiſtrate or in Courts of Judicature, that they Swear in truth, in judgment, and in righteouſneſs, *Jer.* 4. 2. for deciding of Controverſies, which cannot be done any other way, it is a duty when lawfully called thereunto, to Swear by the Name of God, *Deut.* 6. 13. *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name.* Deut. 10. 20. But without a due call we muſt not be forward to Swear, therefore Swearing is alwayes expreſſed in the Hebrew language, in the paſſive form, to be ſworn, when an Oath is laid upon him, and

he is lawfully called thereunto.

It will not consist with my resolved brevity to enlarge upon the Doctrine and Cases concerning Oaths assertory or promissory, but only briefly note two things, and so proceed to the aggravations of false swearing by the Name of the true God.

I. *An Oath is of great weight and moment*, and the fullest satisfactory testimony that a man can give, to put an end to Controversies betwixt Man and Man, *Heb.* 6. 16. *An Oath for confirmation is to them an end of all strife*; and well it may, if we consider,

1. An Oath in its nature *presupposeth God to be an infallible and alknowing God*, from whom nothing can be hid or concealed, not the thoughts and intentions of a mans heart, and also that he is a God of infinite Power, and can, and of perfect Justice, and will be the avenger of an Oath falsely taken.

2. It is supposed that *he that takes the Oath, owns and acknowledgeth God to be such*, or else he doth not swear in judgment.

3. It is supposed that *no Man would willingly forfeit his interest in God*, and quit all

all hopes of happineſs, and voluntarily call God for a Witneſs and Judge, to render to him according to all the Curſes written in the Scripture.

4. Yet he that Swears, *ſubmits and puts himſelf into the hand of the great God, ſupream and righteous Judge, to puniſh or reward him, condemn or juſtifie him as to this particular matter concerning which he ſwears, as he ſhall herein prove innocent or guilty:* A weighty concern, and to ſatisfie Man, a Man can do no more.

II. A Man might Swear falſely, and be guilty of Perjury three wayes.

1. When a Man aſſerts upon Oath as a truth, that which he knows to be falſe, or is not a truth, or doubteth of it, or is miſtaken in it through his own negligence, for he ought to know and to be certain, it is as he aſſerts.

2. When a Man promiſeth ſomething by Oath, and yet when he takes that Oath hath no intention to perform it, and ſo Swears to a lye, there being no agreement between his Mind and the words of his Mouth.

3. When a Man doth Promiſe by Oath, and at that preſent doth purpoſe to perform, and yet *upon no juſt grounds*, doth

fail of the performance of what he purpoſed when he did Promiſe it upon Oath.

III. The Aggravations of falſe-ſwearing.

1. *Swearing falſely is reckoned amongſt ſins of a deep dye*, and is accounted one of the moſt hainous Iniquities, *Jer.* 7. 9. *Will ye Steal, Murder, and commit Adultery, and ſwear falſely, and burn Incenſe unto Baal, and walk after other gods?* —— Theſe be ſins as red as ſcarlet, and falſe-ſwearing is not the leaſt of theſe.

2. *It is an high prophaning of the holy Name of the great God*, in appealing to him as a Witneſs and Judge of the truth of what is ſaid, when yet it is a falſhood and a lie, which is to uſe an appeal to God to cover the falſeneſs of the Tongue, the wickedneſs of the Heart, and to make that appear to others to be the greateſt right which is the greateſt wrong: would it not be a great Provocation to a Superiour to make uſe of his Name, to deceive and defraud others? *Lev.* 19. 12. *Ye ſhall not ſwear by my Name falſely, neither ſhalt thou prophane the Name of thy God, I am the Lord.*

3. *It is great contempt of God, and a deſpiſing of the Divine Majeſty*: As if the falſe-ſwearer did not fear the revenging Juſtice

Juſtice of God, *Ezek.* 17. 19. *Therefore thus ſaith the Lord God, as I live, ſurely mine Oath which he hath deſpiſed, and my Covenant which he hath broken, even it will I recompenſe upon his own head:* Where we might obſerve, (1.) An Oath is a ſacred thing, for that which *Zedekiah* made to the King of *Babylon*, ſaith God, it is mine, becauſe made in his Name. (2.) The breach of it, God calleth a *deſpiſing*, he that deſpiſeth his Oath, deſpiſeth him. (3.) The Puniſhment threatned, God would *recompenſe* it upon his own head. (4.) The certainty of this Puniſhment by a ſolemn aſſeveration, *ſurely* I will recompenſe it. (5.) A further confirmation by an Oath that God takes to Puniſh ſuch as forſwear themſelves, who ſhall feel the ſtroak of that revenging Juſtice which in their Oath they did appeal unto: *As I live, ſurely I will recompenſe it*; though Men may Swear, and break their Oath, yet God will not.

4. *Falſe-ſwearing is a deſperate challenging of God, an audacious daring of the Almighty, an impudent out-facing of God:* As if he ſhould ſay, to be revenged of ſuch a one, or to get ſo much hire, I will appeal to God to gain credit to my teſtimony with Men, let God do what he can, I

will have my Mind; let God take his courſe; I will try his Omniſcience, Juſtice and Power, and venture the good of my Body, Soul, and all that is dear unto me: I will not be frighted by the talk of his Juſtice, nor ſcared by words concerning his Power, *Let God make ſpeed and haſten his work, that I may ſee it, and let the counſel of the holy one of Iſrael draw nigh and come, that I may know it:* If this be not the expreſſion of the tongue of the falſe-ſwearer, yet it is no uncharitable cenſuring of him to give this interpretation of his action; and he might paſs for a bold provoking Sinner.

5. *Swearing falſely is to God a moſt odious ſin, hateful and abominable to him:* Zac. 8. 17. *Let none of you imagine evil in your heart againſt his neighbour, and love no falſe Oath, for all theſe are things that I hate, ſaith the Lord.*

6. *Swearing falſely brings a ſpeedy flying roll of Curſes upon the perſon, his houſe, eſtate, and family;* Zac. 5. 2. *And he ſaid unto me, what ſeeſt thou? and I anſwered, I ſee a flying roll:* 3. *Then he ſaid unto me, This is the Curſe that goeth forth over the face of the whole earth, for every one that ſtealeth ſhall be cut off as on this ſide, according to it,*

it, and every one that sweareth shall be cut off as on that side, according to it. 4. I will bring it forth, saith the Lord of hosts; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my Name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. A false-swearer is the ruine of his family.

7. *A false-swearer is void of all holy fear of God:* He that fears God, fears an Oath; the fear of God in his heart will be a bridle to his Tongue to restrain him from a false Oath, *Mal.* 3. 5. *I will come near to you to judgment, and I will be a swift witness against the Sorcerers, and against the Adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widdow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts:* Sorcerers, Adulterers, Oppressors and false-Swearers, are without true fear of God, graceless Men.

8. *False-swearing cuts asunder the bonds and ligaments of humane Society:* Men are bound to speak truth, and others are bound to believe what they say, till they forfeit their credit, and this keeps up Commerce

and

and Converſation betwixt Men and Men; but Men that are given to Lying, cannot be truſted, nor have Credit with others, and pervert the very uſe of Speech, which is to convey our true ſentiments to others: A Lying, much more a falſe-ſwearing Tongue, overturns all belief, and if Men cannot believe each other, to what purpoſe ſhould they Converſe together?

9. *Falſe-ſwearing fearfully perverteth Judgment, and is a baſe impoſing upon the Judge and Jury*, and blindeth their eyes from doing Juſtice and right, thô they be upright and juſt, to determine all cauſes with greateſt equity, if falſe-ſwearers did not obſtruct by deceiving them.

10. *Falſe-ſwearers are greateſt Oppreſſors of Innocent Perſons*; in matter of Eſtates, the falſe-ſwearer is a Thief; in caſe of Life, he is a Murderer, and guilty of the blood of him, whoſe Life by falſe-ſwearing he takes away; the moſt innocent by reaſon of ſuch cannot be ſafe in Eſtate, Liberty, good Name or Life: For,

11. *Falſe-ſwearing is the taking of the moſt innocent and righteous Man from his ſtrongeſt tower of ſafety*: Who if falſely acculed, truſteth in the Name of God to clear his Innocence. Gods Name called upon,

upon, appealed unto *in fear and truth by Oath* would ſurely clear him, *Prov.* 18. 10. *The Name of the Lord is a ſtrong-tower, the righteous runneth into it, and is ſafe*, but falſe-ſwearers come and pull him out.

12. *It is a moſt tremendous pawning of the falſe-ſwearers Soul, and a renouncing all intereſt in God, and diſowning all hopes of happineſs in the other World:* For it is an appealing to God as Witneſs and Judge, and an invoking of God to deal with him according as in the thing ſworn, the heart-ſearching and omniſcient God knows he ſpeaks true or falſe; if true, to reward him, but being falſe to puniſh him accordingly.

Theſe are ſome of the Aggravations of this hainous ſin, whereby falſe ſwearers are Convicted of notorious Wickedneſs, and caſt by the Law of God. Oh that they that have been guilty may repent and turn, and all for time to come might ſo ſee the height of evil that is therein, that we might have no more falſe-ſwearers in the land.

SECT.

SECT. V.

Ten Aggravations of Swearing by Creatures.

BEſides this ſinful Cuſtome of Swearing prophanely and falſely by the Name of the true God, it is too uſual with many to ſwear by the Creatures of God, which is ordinarily called *Idolatrous* Swearing, as when Men Swear by *Saint Paul*, or by *Saint Peter*, or by the *Virgin Mary*, by the *Heavens*, by the *Candle* that burns, by the *Light* that ſhines, by this *Drink*, by *Conſcience*, by *my Soul*, and indeed by that which is not, as by *their Faith*, when they have none; for they that have ſaving Faith do not dare to Swear by it, for it bears better fruits than Oaths; and yet when the Apoſtle ſaith, *Jam.* 2. 18. *I will ſhew thee my Faith by my works*; theſe carry themſelves as if they would *ſhew their Faith by their Swearing:* But let ſuch ſeriouſly conſider how juſt and dreadful it will be for God to Damn them for not having that Faith, which by their very Swearing they ſuppoſed they had, and took for granted they ought to have had.

Some-

Something of the hainouſneſs of ſuch Swearing might be manifeſted by theſe following Aggravations.

1. *It is blindneſs and folly*, to think there is no harm or guilt in all this, *Mat.* 23. 16. *Wo unto you ye blind guides, which ſay, whoſoever ſhall ſwear by the temple, it is nothing,* —— 18. *And whoſoever ſhall ſwear by the altar, it is nothing,* —— 21. *Whoſoever ſweareth by the temple, ſweareth by it, and by him that dwelleth therein.* 22. *And he that ſhall ſwear by Heaven, ſweareth by the throne of God, and by him that ſitteth thereon:* If in theſe Oaths by any Creatures, you terminate ultimately upon them as avengers of falſhood and wrong, you commit *Idolatry*, if you mention the Creatures, and intend God ultimately, thô you name the Creatures only, it is intentionally a ſwearing by God, and ſo run into the guilt of prophane Swearing by God himſelf, though by the interpoſition of a Creature, and ſo you Swear by God, yet by the Creature, as ſome worſhip God by an Image. If in theſe Oaths you intend God, you are prophane, and yet mention the Creatures, upon that account alſo it is Swearing in a ſinful manner, becauſe God hath appointed none ſuch in his Word.

Fix

Fix upon which you will, you cannot excuſe your ſelves from a great *ſin* in ſo doing.

2. *It is a violation of an expreſs Command of our Lord Jeſus*; Mat. 5. 34. *But I ſay unto you, ſwear not* (prophanely) *at all; neither by Heaven, for it is Gods throne:* 35. *Nor by the Earth, for it is his foot-ſtool; neither by Jeruſalem, for it is the City of the great King.* 36. *Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black:* Doth Chriſt ſay to you, do not ſwear by theſe, and do you ſay, but for all Chriſts charge we will: Do you ſo often ſay, As you hope to be ſaved by him, and yet ſo directly rebel againſt his Command, and tread his Laws under your feet? *Will you bow at his Name, and yet will not bend unto his revealed Will?* let the action of your Knees, and the motion of your Tongues be more correſpondent: Remember the Souldiers bowed the Knee before Chriſt, and yet did ſpit upon him and beat him, *Mat.* 27. 29, 30.

3. *This Swearing by the Creatures proceedeth from an evil principle, ſpring or root*; Mat. 5. 37. *But let your communication be, Yea, Yea, Nay, Nay; for whatſoever is more than theſe cometh of evil:* Either,

(1.)

(1.) From an evil Heart: Or, (2.) From evil Example: Or, (3.) From an evil Cuſtome: Or, (4.) From the Devil that is the evil One: Or, (5.) From all theſe conjunctly; and muſt not that which is from ſuch evils be it ſelf alſo evil? can any thing be better than its Cauſe? can a corrupt tree bring forth good fruit, or do Men gather grapes of thorns, or figgs of thiſtles? *Mat.* 7. 16, 17, 18. or will you ſay, *you hate the Devil and all his Works*, and yet lend him your Tongue for a daily tool to work by? Nay, and be your ſelves his conſtant and obedient Servants in uſing of it in this ſinful drudgery as oft as he tempts you to it? Yea, be ſo voluntary in his Service, that of your own accord your Tongue ſhall run faſter in this way of ſinning, than the Devil, as bad as he is, doth tempt you to? if this evil then cometh from an evil Heart, get it changed, or from an evil example of others, imitate them no more; or from an evil Guſtom, which you plead to leſſen the evil of it, which yet doth aggravate it the more, leave it off; or from the Devil, whom you ſay you do defie; humour, gratifie, and pleaſe him no longer in the uſing of it.

4. *Swearing* (as appointed by God) *is*

a ſpecial part of his ſolemn Worſhip, of which he himſelf is the only proper and peculiar Object; and this glory he will not give, nor allow you to give to any other, *Deut.* 6. 13. *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt* (when juſtly called) *ſwear by his Name*; but you can never have a juſt Call to Swear by any Creature, becauſe the thing in it ſelf is unjuſt and unlawful. You ſay you give to every one his due, but in this you *ſupererrogate*, and give to the Creature more than its due. An Oath is ſuch a tribute that bears the Image and Superſcription of God only, and not of any Creature, give therefore unto God (as he calls for them) the things that are Gods: That which is due to a Creature is too little for God; that which is due to God is too much for any Creature.

5. *According to the Nature of an Oath thou exalteſt the Creature above the rank of the Creature*; even the vileſt by which thou Sweareſt above the nobleſt which God hath created; it is indeed a kind of a *Deifying*, or making a god of that Creature; for if thou appealeſt to it as a ſearcher of thy Heart, and a knower of the agreement of thy Mind with thy words, and an avenger if thou ſpeakeſt not true, thou attributeſt that

that perfection to the creature which is peculiar to the only true God, which whoſoever hath is God. How many Gods then doſt thou make to thy ſelf, when thy uſu-manner is to ſwear by ſo many creatnres.

6. But *if thou doſt not appeal to theſe Creatures thou ſweareſt by, then what ſenſe lieth in what thou ſpeakeſt*, if it be ſearched into and inquired after? When thou ſweareſt *before George* ſuch a thing coſt thee ſo much, what *George* doſt thou mean? A *George* that is dead or alive? if alive, is it any man of that Name, or one particular perſon living that is ordinarily ſworn by, ſo called? if any of that name, who ſhall know whom thou meaneſt? and if not, what certainty is added to thy ſaying, by uſing of the name, of one, no man knows who? if any one certain particular man alive ſo called, which is he, or where doth he dwell? or how comes he to know the truth of ſo many things, in ſo many diſtant places where this *George* never was, by whom ſo many ſwear? But I ſuppoſe it is ſome certain *George* that is dead: Let it be ſo, how then came he to know what thy wares did coſt thee? was he preſent at the Bargain? or if there were many Bargains at many thouſand miles

miles distance, made at the same time, and every one of those that made the bargains at that same time in those distant places, swear before *George* they cost so much, I doubt they bear too hard upon him to make him know the truth of all that they do swear by his Name: For at the same time he could not be present with all of them in their several contracts. Who then told him? or how could he be sure of the truth of what was told him; or where was it that any spake unto him, to acquaint him with these affairs? if he doth not know, what sense is found in this thine Oath, or wherein is he to whom thou swearest, made more certain by this Oath, than he would have been without it. But if *Before George*, thou meanest, in the same sense as men when they swear *Before God*, i. e. in the presence of God (because every where) as a Witness, and Judge, and Avenger, if thou speakest false, then thou makest *George* a God, and the true and living God will not suffer thee to go unpunished for this sin not repented of. The like you might conclude concerning any others, that men too often swear by.

The like Nonsense there is when thou swearest

ſweareſt thus, *By this Drink in this Cup, I intend ſuch a day to take a journey to ſuch a place.* If thou appealeſt to the drink in the cup of the truth of thy intentions according to thy words, thou art ridiculous, and ſpeakeſt like a man that has *got more drink in his head, than is in the cup.* If not, he muſt not only be a ſober Man, but of more than ordinary judgment to pick any ſenſe out of thoſe words, or ſee any reaſon why they ſhould be uſed. Then pour not out words ſo faſt without ſenſe, much leſs ſuch Oaths that ſpoil the ſenſe.

7. To *ſwear by inferiour Creatures is an unmanning of thy ſelf*, a degrading of thy ſelf below the rank of thoſe creatures thou ſweareſt by; for an Oath ſuppoſeth him that ſweareth to be meaner, and leſs excellent than that by which he ſweareth, *Heb.6.16. For men verily ſwear by the greater.*——And therefore when God made a promiſe to *Abraham, Becauſe he could ſwear by no greater, he ſware by himſelf.* ver. 13. Is it not ſtrange that men of high and proud Spirits, that do not only ſwear out of the prophaneneſs, but alſo from the pride of their hearts ſhould thus vilify themſelves below a *greaſie candle that burns*, or the drink

drink when once in their mouths, every man would loath.

8. To *ſwear by that which is not God, is ſo great a ſin* (thô many make light of it) *that* (to ſpeak after the manner of men) *God is put to it to pardon it*, Jer. 5. 7. *How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no Gods.* How ſhall I pardon thee for this? Let thy own reaſon rightly uſed determine this, If I (as if God had ſaid) ſhould make thee judge in this matter, and give thee Liberty to decide this caſe, canſt thou ſee, how I ſhould vindicate the honour of my name, the greatneſs of my Majeſty, the ſtrictneſs of my Juſtice, the Glory of my holineſs, the truth of my Word, the reputation of my Government, to ſuffer thee to ſwear by them that are no Gods, and to let thee impenitent under all to go unpuniſhed? Such ſwearing without Repentance will coſt thee dear.

9. To *ſwear by any Creature is to ſubvert the very end of Swearing.* For an Oath is to give ſatisfactory teſtimony to another, which cannot be done by any Swearing by any Creature whatſoever, becauſe they all want thoſe properties neceſ-

ſary

ſary to be in that object by which we ſwear lawfully (when called,) as Omniſcience, Omnipotence, Juſtice to Avenge, Soveraignty to call the Swearer to an account, which makes an Oath by the Name of God ſuch a ſolemn act, and gives ſatisfaction when done in truth and in the fear of God, in any controverſies between man and man: Which end in any other Oaths can never be attained, and why will you uſe any means that is not adapted in its own nature to reach the end, nay to uſe that as a means which indeed is none at all, which declares thee to be weak in thy Intellectuals, as well as wicked in thy morals, to be a Man of no Grace, and in this, of no more reaſon.

10. *Compare the Religion that by divine Inſtitution there is in an Oath and in prayers to God*, both parts of Gods Worſhip, and then it will be hard to give a reaſon why you may not pray to any Creature that you ſwear by. One is proper to God, as well as the other, and if you your ſelves would abhor the motion, if made to you, to fall down upon your Knees, and pray to the candle that burns, or to the light that ſhines, or to the drink in your hand,

learn

learn at length to ſee the abſurdity of the other alſo, and to Swear by Creatures no more. Mr. *Perkins* thus: An Oath may not be made by the Creatures, thô they be conſidered as ſigns and pledges of the Preſence and Power of God, and thô when they be named all the worſhip in the Oath be directed unto God, for the right manner of Swearing which the Scripture allows, is, that our Oaths be ſimple, without fraud, direct and not oblique Oaths; leſt the authority of God be diminiſhed, or our Neighbour deceived, (which is againſt the order of humane Society) or the Religion of an Oath grow into contempt, as commonly it comes to paſs when it is made by the Creature, and therefore Chriſt ſaid, ye ſhall not ſwear at all, neither by heaven, *&c.*

SECT. VI.

Of Curſing.

TO this Diſcourſe of prophane Swearing, I ſhall add a warning unto ſuch as are much addicted to *Curſing*, and wiſhing ſore and heavy evils to themſelves and

and others: The very mention of some few of these carrieth sufficient Conviction of the hainous evil of it. It would make a Man that hath any tenderness of Conscience, fear and awe of God, or belief of another World, to tremble, and stand amazed at the prophane Cursings that come out of some Mens mouths, when they wish to others, *Gods Vengeance on you, the Plague of God confound you, the Curse of God go with you, the Pox take you, a Rot take you,* and many such like, shameful to be named: What do you mean, that God should be at your beck, at your call to put forth his Power, to destroy others (his Children too, whom you Curse) to please your deviliſh revengeful Passions, and to gratifie your malicious humours? Is it not an hainous and audacious Presumption to engage the blessed God at every turn, so often in an hour, in such destroying work, as such furious fools use his Name that he would do? is this *your Charity* and Love unto your Neighbour? is this your way of *Praying* for others?

And indeed they have no better for themselves, who without fear or wit, as if they were distracted men that knew not what they say, cry out, *God confound my*

 Soul;

Soul; and often in a day cry out, *God Damn me!* why in such haste, Sinner, why art thou in such haste to be for ever Damned? is Damnation such a pleasant and desirable Portion? will it be as easie to *bear* it, as to *wish* for it? hast thou lost the reason of a Man? can a Man, so long as he is a Man, desire to be miserable, yea or a Devil either? if God had heard thy self-damning Prayer, and granted thee what thou didst call upon him for, or Damned thee according to thy words, thou wouldst have had so much of Damnation *in an hours time*, that thou couldst not be so wicked in Hell, as to say, *God continue my Damnation*, as thou art here on Earth, in calling unto him to send thee thither: Beware, repent in time, or thou shalt have *thy wish to thy eternal woe*, and have these (miscalled) Prayers fully answered in the flames of Hell.

3. But what do you mean by Cursings in the Devils Name, when you say, *The Devil take me, the Devil fetch me, the Devil a bit:* What! have you changed your God, that you invocate the Devil? are you turned Worshippers of the Devil? Invocation terminated upon God is religious Worship; what then do you make that, or what do you call that Invocation presented

ſented to the Devil? Oh! moſt monſtrous wickedneſs! who could believe there ſhould be any ſuch in *England*, any ſuch in *London*, did not ſuch horrid Execrations ring in our Ears as we paſs along the ſtreets? And the old ones are training up another generation, for little Boyes have their mouths full of ſuch abominable expreſſions. But if you do thus renounce the God of Heaven, and turn unto the Devil, and take him for your god, and call upon him to take you, and to fetch you, he is pleaſed with your wiſhes, and as ſoon as a provoked God ſhall let him looſe and give him leave, he will do as thou calleſt unto him for, though it be as ſoon as the words are uttered by thy mouth: *Oh turn unto the God of Heaven*, who is better to thee than the Devil is, will or can be; yea, better to thee than thou art to thy ſelf, or elſe the Devil had fetched thee *out of thy Shop, or out of thy Bed, or from thy Table, from thy Wife and Children*, and conveyed thee to a place from which thou ſhouldſt have returned no more for ever.

4. And this he might have done while thou haſt been heaping up Curſe upon Curſe on thy ſelf in this manner, *Let this Drink never paſs through me! Let me never*

eat bread more! Let me never stir out of this place alive! &c. As if after you had Curſed your ſelves with *a Devil take me, the Devil fetch me*, in theſe you would teach him the way how he might come for you, and by what means he might fetch your Souls, though he ſhould leave your Bodies to worms and rottenneſs 'till the Reſurrection: Conſider,

1. In theſe ſorts of Imprecation, though you pleaſe the Devil as he is *Gods Enemy* and an impure malitious Spirit, yet you *abuſe the Devil himſelf* as he is *Gods Creature*, whom God did not make to have that power over the Souls of Men to have them as his own, as by theſe curſed Expreſſions you wiſh he might have over your ſelves and others.

2. You alſo abuſe your *Meat and Drink* by ſuch Imprecations, to wiſh them the means of your own or others deſtruction, which God created and gave to men for their nouriſhment and preſervation of Life; and as they be his Works by which he makes known himſelf, his Goodneſs, Mercy and Bounty unto Men are a part of his Name, which you thus prophane, and (whereas they ſhould be received with Prayer and Thankſgiving) in your way ye take it in vain. But,

But, (to cloſe this particular) Let me deſire theſe Curſers, who are alſo Curſed, if they can compoſe themſelves into a calm ſedate temper but for a while, to read and ponder one part of Gods Word, recorded *Pſal.* 109. 17. *As he loved Curſing, ſo let it come unto him; as he delighted not in bleſſing, ſo let it be far from him.* 18. *As he Cloathed himſelf with Curſing like as with a garment, ſo let it come into his bowels like Water, and like Oil into his bones.* 19. *Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually:* Prevent this ſacred predicting Curſe, by repenting for and forſaking of your wicked Curſing, and with Prayers and Tears in the Name of Chriſt upon your bended knees implore the Bleſſings of God to come upon you, or elſe if the place read become your Portion, you will be as miſerable under this, as you were wicked by your own: For *the final Sentence* of the Judge of all waits for you to whom it ſhall be ſaid and done, as *Mat.* 25. 41. *Depart from me ye Curſed into everlaſting fire, prepared for the Devil* (that then ſhall take thee to be with him) *and his Angels:* And then in Hell thou wilt Curſe thy ſelf for Curſing thy ſelf ſo often upon Earth, by

which as well as by thy other ſins thou broughteſt thy ſelf to that curſed place of torment, and to ſuch a curſed Crew of damned Creatures.

SECT. VII.

The USE.

1. IS this ſin of Swearing prophanely, and of mens Curſing themſelves and others ſo bitterly, ſo common, and ſo hainous, Let all that have any tenderneſs of Conſcience, any Love to, or Reverence of Gods holy dreadful Name, ſtand amazed, be aſtoniſhed, and wonder at the hardneſs of mens Hearts, their fearleſneſs of God, and Torments of Hell, to commit ſuch ſins, and yet make ſo light of them: Oh why do they not bitterly take on, and humble themſelves for ſo great Indignities and daring Affronts caſt upon the ſupream Majeſty of Heaven and Earth! Oh when will they begin with Penitent Hearts in fervent Prayer religiouſly to call upon that bleſſed God by whom they have ſo long, ſo often ſworn prophanely! when will they upon their Knees cry and call to the God of Hea-

ven

ven, that their Hearts and Conſciences might be waſhed in the Blood of the only Saviour, which have been ſo much defiled by their Swearing by it! when will their Oaths by the wounds of Chriſt, be turned into fervent Prayers that their Souls might be healed, ſanctified and ſaved by his Wounds? Oh all ye *Angels* of God that reverence his Name, behold and wonder at the ſtupid, hardened, irreverent Sons of Men! Oh! *Sun*, *Moon*, and *Stars*, that by your light and motion declare the glory of his Name, why do ye not put on your mourning robes, and cloath your ſelves with clouds of darkneſs; or when you ſet and go down from this *Horizon*, why do ye not ſtay and hide your ſelves there, as being aſhamed to riſe again to us, and ſee the great diſhonour done among us to great Jehovahs Name? Oh thou Mount *Sinai* that didſt tremble at the giving of this Law, that Men ſhould not take Gods Name in vain, why ſtandeſt thou ſtill, and doſt not quake at the daily horrid violations of the ſame! why do not the Heavens thunder at the foaming rage of daring Sinners, againſt the God of Heaven! *Oh Earth! Earth!* how canſt thou bear ſo great a burden without groaning

under it, or dost not cleave asunder, that such audacious Sinners might go to their deserved place! *Oh Sea!* how canst thou refrain from overflowing the dry Land to wash it, so polluted with the Prophanations of the Name of the God of Earth and Sea! thou! alas! thou hast not Water enough to wash away this filth and guilt, which alone can be done by the Wounds and Blood of the only Saviour by which these Sinners do so prophanely Swear! Oh *Air!* whither dost thou hasten? to what Parts, where there are no Inhabitants dost thou speed away out of these Mens mouths to purge thy self, to become sweet, who so often art the stinking breath of such debauched Swearers? But above all, *most just and righteous God!* may we not wonder at thy Patience, that when thou canst look these Prophaners of thy Name into the Grave, and frown them into Hell, canst stop their breath at Pleasure, even with their Oaths in their mouths, yet holdest thine hand, restrainest the effects of thy Wrath so long! which might we admire most, the bold Presumption of these daring Sinners, or Gods long forbearance towards them, so often committing this provoking, aggravated sin! Lord! let this abundant

bundant Swearing which calls to Heaven for Vengeance, put on all that fear thy Name to more abundant Praying to prevent the Judgments which may make this Land to mourn.

2 *Uſe.* This Doctrine ſends forth Summons to all that have been guilty of ſuch Swearing and Curſing, ſpeedily, heartily, and deeply to Repent: Guilty ye are, guiltleſs God will not hold you in this matter, what will ye do? go on in your ſin, or turn from it? The ſin is hainous, God is jealous of his Name, his threatnings againſt it are ſevere, the Puniſhment is as certain as it is great, and the omniſcient God knows all the Perſons, the ſeveral Oaths, the time when, the place where, and the Company in which all of them have been uttered: O let the Repentance and Reformation be as general as the ſin hath been; and alas! is ſtill unto this day. Pardon as yet might be obtained upon condition of Repentance and Faith in Chriſt; up then, and haſten to the Throne of Grace, down upon your Knees; as yet this God whoſe Name you have Prophaned, doth ſit upon the Mercy-ſeat; he hath been provoked by you, but is yet reconcileable to

you; you have wronged him, but he is willing to pass by all the abuses of his Name, if you will accept of Mercy as Mercy is offered in the Gospel: But if ye will Swear still, and go on in an obstinate course of Rebellion against God, and die in this and other sins Impenitent and Unbelieving, say you were told that you shall fall into eternal Condemnation.

SECT. VIII.

Examples of Gods Judgments upon false Swearers.

BEcause the Examples of Gods heavy Judgments upon others should be Warnings unto all that live in the practice of such sins, that they have been inflicted upon others for, I shall give you some unquestionably true; hear and tremble, O read and tremble, make not a jest or scorn of them, for God is the same in Justice, Power, Holiness, and sin is the same for its malignity and vileness, and though it be customary, and grown in fashion, as if it were an Ornament to Speech, yet it is not less evil in it self, but the more it abounds,

bounds, the more God is provoked, and can as eaſily ſhew his diſpleaſure againſt you, for this ſin, as he hath againſt others: As theſe Examples teſtifie.

1. *Acts* and *Mon.* vol. 3. pag. 961. In the time and Reign of King *Edward* there was in *Cornwall* a certain luſty young Gentleman which did ride in Company with other more Gentlemen together with their Servants, being about the number of twenty Horſemen; amongſt whom this luſty Youngſter entring into talk, began to ſwear moſt horribly, blaſpheming the Name of God, with other ribaldry words beſides: unto whom one of the Company (who is yet alive, and witneſs hereof, *viz.* when this was written) not able to abide the hearing of ſuch Blaſphemous abomination, in gentle words ſpeaking to him, ſaid, *He ſhould give an account for every idle Word*; the Gentleman taking ſnuff thereat, *Why*, ſaid he, *takeſt thou thought for me? take thought for thy Winding-ſheet: Well* (quoth the other) *amend, for Death giveth no warning*; *for as ſoon cometh a Lambs skin to the Market as an old Sheeps. Gods Wounds!* ſaid he, *care not thou for me*, raging ſtill after his manner, worſe and worſe in words, till at length paſſing on their

their Journey, they came riding over a great Bridge, ſtanding over a piece of an arm of the Sea; upon which Bridge this Gentleman Swearer ſpurr'd his Horſe in ſuch ſort, as he ſprang clean over with the Man on his back, who as he was going, cried, ſaying, *Horſe and Man, and all to the Devil.* Mr. *Haines* a Miniſter, was he that did reprove him, and a witneſs of his death, and *Biſhop Ridley*, then Biſhop of *London*, Preached the ſame fact and Example at *Pauls* Croſs.

2. If you are given to ſwearing in your health, and purpoſe to repent when you are ſick and near to Death, truſt not to any ſuch flattering of your ſelves, for if you ſo ſerve the Devil when you are ſtrong, God might juſtly give you up to the power of your ſin when Sick, as one fearful Example is related by that famous *Robert Boulton* in a Sermon at *Northampton* at the Aſſizes, in theſe words; *I knew a man* (mark the certainty, he knew the Man) *which in his life time was given to that fearful Blaſphemous ſin of Swearing, who coming to his Death-bed, Satan ſo fill'd his heart with a madded and enraged greedineſs after that* (*moſt gainleſs and pleaſureleſs Sin*) *that tho himſelf ſwore as faſt and furiouſly as he could,*

yet

yet (as tho he had been already among the Bannings and Blaſphemies of Hell) he deſperately deſired the ſtanders-by to help him with Oaths, and to Swear for him. Incredible rage, prodigious fury!

3. Another Example of a Swearer in his health, that was a Swearer at his death, Mr. *Perkins* relates, of a Serving-man in *Lincolnſhire*, who for every trifle uſed to ſwear *by Gods precious Blood*, and would not be warned by his friends, till at length falling into a grievous ſickneſs, he was again much perſwaded by his friends to repent, which counſel he ſtill rejected, and hearing the *Bell to toll*, in the very pains of death, he ſtarted up, ſaying and Swearing, *Gods Wounds! the Bell tolls for me, but he ſhall not have me yet:* Whereupon the blood iſſued out in a moſt fearful manner from all the joynts of his body, from Mouth, Noſe, Wriſts, Knees, Heels, and Toes, and other parts of his Body, and ſo he died. How vainly do men flatter themſelves in Swearing when well, promiſing to Repent when they ſhall be ſick.

4. Mr. *Clark* relates an Example of Gods heavy hand upon a Curſing Swearing

ing Man, *Anno Chriſti* 1649. atteſted by good witneſſes: About the end of *June* there was a Man at *Ware*, going with ſome others to waſh himſelf in the River: But finding the water ſhallow, he asked if there was no deeper place for him to Swim in: Some told him that there was not far off a deep Pit, but it was very dangerous, and therefore adviſed him to take heed how he went into it: to whom he anſwered, *God damn me, if it be as deep as Hell, I will go into it.* Which accordingly he did, but immediately ſunk to the bottom, never riſing again, but was there drowned.

5. *Luther* on 1 *Cor.* 15. reports of one in *Germany*, of a moſt wicked life, who at almoſt every word he ſpake, the Devil was at one end. Now it happened on a time as he was paſſing over a Bridge he fell down, and as he was falling, cried out, *Hoiſt up with an hundred Devils*; which was no ſooner ſpoken, but the Devil whom he called on ſo oft, was at his Elbow to ſtrangle and carry him away with him.

6. *Anno Chriſti* 1551. there lived in a

a City of *Savoy*, a Man who was a monſtrous Swearer and Curſer, and thô he was often admoniſhed and blamed for it, yet would he by no means mend his manners: At length a great Plague happening in the City, he withdrew himſelf with his Wife, and a Kinſwoman into a Garden which he had: Where being again admoniſhed to give over his wickedneſs, he hardned his heart more, Swearing, Blaſpheming God, and *giving himſelf to the Devil*, and immediately the Devil ſnatched him up, his Wife and Kinſwoman looking on, and carried him quite away. The Magiſtrates advertiſed hereof, went to the place, and examined the two Women, who juſtified the truth of it. *Clark.*

7. The ſame Author relates, That at *Oſter* in the *Dutchy* of *Magalopole*, a wicked Woman uſed in her Curſings, to give her ſelf, *Body and Soul to the Devil*, and being reproved for it, ſhe ſtill continued the ſame, till (being at a Wedding Feaſt) the Devil came in Perſon, and carried her up into the Air, with moſt horrible outcries and roarings, and in that ſort carried her round about the Town, that the Inhabitants were ready to die with fear:

And

And by and by tore her in four pieces, leaving her four quarters, in four ſeveral High-ways, and then brought her Bowels to the Marriage-feaſt, and threw them upon the table before the Maior of the Town, ſaying, *Behold, theſe Diſhes of Meat belong to thee, whom the like deſtruction waiteth for, if thou doſt not amend thy wicked life.* As the Devil is Gods Executioner to inflict puniſhments upon wicked perſons, ſo at Gods command he may be a Meſſenger to confeſs the Truth, and reprove and warn others of their vitious converſation; and what Swearers are they that will go on in this their Sin, thô God, and Miniſters, and Devils too, overruled by God, do threaten them with deſtruction for it.

8. In the Reign of Queen *Elizabeth*, there was in the City of *London*, one *Ann Averies* Widow, who forſwore her ſelf for a little money that ſhe ſhould have paid for ſix pounds of Towe at a ſhop in *Wood-ſtreet*: For which cauſe being ſuddenly ſurprized with the Juſtice of God, ſhe fell down ſpeechleſs forthwith, and caſt up at her mouth in great abundance and with horrible ſtink, that matter which by natures

tures courſe ſhould have voided downwards, and ſo died, to the Terrour of all Perjured and forſworn Wretches. *Theat. of Gods Judgments.*

9. A certain Paſſenger coming into an Inn, and gave a budget to his Hoſt to be kept; in which there was a great Sum of Money: But when he demanded it again at his departure, the Hoſt denied it, and gave him injurious words, with many mocks and taunts: Whereupon the paſſenger calleth him in queſtion before the Judge, and becauſe he wanted Witneſſes, deſired to have him ſworn, who without all ſcruple offered to Swear and proteſt that he never received or concealed any ſuch Budget of Money from him, *giving himſelf to the Devil*, if he ſwore falſly: The Paſſenger ſeeing his forwardneſs to damn himſelf, demanded reſpit to conſider of the matter; and going out he meets with two Men, who enquire the cauſe of his coming thither, and being informed by him, offer their help unto him in his cauſe; thereupon they return unto the Judge, and theſe two unknown perſons juſtifie that the Budget was delivered unto the Hoſt, and that he had hidden it in ſuch a place: Whereat the Hoſt being aſtoniſhed, by his countenance and geſture

gesture discovered his guiltiness: The Judge whereupon resolved to send him to Prison. But the two unknown Witnesses (who were indeed two Fiends of Hell) began to say, *You shall not need, for we are sent to punish his wickedness:* and so saying, they hoisted him up into the Air, where he vanished with them, and was never after found. *Idem.*

10. The same Author speaks of a dreadful instance of Gods wrath, upon one at that very time when he wrote, saying, At this day we have an Example fresh and famous, of a certain Maid that had stoln and pilfered many things away out of her Mistresses house; of which being examined, she forswore them, and wisht *that she might rot*, if she ever touched them, or knew of them: But notwithstanding she was carried to prison; and there presently began so to rot, and stink, that they were forced to thrust her out of Prison, and to convey her to the Hospital, where she lies (meaning when he did write) in lamentable misery, repenting as they say of her foul sin. *Ibid. p.* 417.

11. *Narcissus* Bishop of *Jerusalem*, famous for virtues, was accused falsely of unchastity, by

by three Men, and to prove their accuſations true, they bound it with Oaths and Curſes; the firſt ſaid, *If I lie, I pray God I may periſh by Fire:* the ſecond, *If I ſay any thing but truth, I pray God I might be conſumed by ſome filthy and cruel Diſeaſe:* the third, *If I accuſe him falſly, I pray God I may be deprived of my ſight and become Blind.* But theſe forſworn accuſers by their deaths witneſſed his Innocency, which by their words they Impugned. For the firſt, his houſe being ſet on fire extaordinarily, periſhed in the Flame, with all his Family and progenie. The ſecond languiſhed away with an irkſome diſeaſe that beſpread his body all over. The third, ſeeing the woful ends of his Companions, confeſſed all their Villany, and lamenting his caſe and crime, wept till both his eyes were out. *Euſeb. lib.* 6. *Cap.* 8. in *Theat.*

12. One hearing Perjury condemned in a Pulpit by a learned Preacher, and how it never eſcaped unpuniſhed, ſaid in a *bravery*, *I have often forſworn my ſelf, and yet my right hand is not a whit ſhorter than my left.* Which words he had ſcarce uttered, when ſuch an Inflamation aroſe in that hand, that he was conſtrained to go to the Chyrurgeon and

and cut it off, lest it should infect his whole Body: and so his right hand became shorter than his left, in recompence of his Perjury, which he lightly esteemed of. *Theat.*

13. *Uladislaus* King of *Hungary*, made a peace with the *Turks*, the Articles were engrossed in both languages, with a solemn Oath taken by both Parties for the confirmation of the same; the King of *Hungary* brake it, and went with his Army against the *Turks*, there was a long and sharp battel, till *Amurath* perceiving his side to decline, and almost overcome, pulled out of his bosom the Articles of the aforesaid peace, and lifting up his eyes to Heaven, uttered these speeches: *O Jesus Christ, these are the Leagues that thy Christians have made, and confirmed by Swearing by thy Name, and yet have broken them again: If thou beest a God, as they say thou art, revenge this injury which is offered both thee and me, and punish these truce-breaking Varlets.* He had scarce ended these speeches, but the Christians courage abated, *Uladislaus* was slain, his whole Army was discomfited and all his People put to the Sword, save a few that fled: a great slaughter was made among the People, for they spared none, but haled them miserably in pieces,

pieces, and executed a ſore Judgment of God for the Perjury that was committed. *Ibid.*

In Scripture there are many Inſtances.

14. *Shimei* for breach of Oath was put to death, 1 *King.* 2. 42, 46.

15. For Breach of Oath with the *Gibeonites*, there was a famine in the days of *David* three years, ſeven ſons of *Saul* hanged, becauſe *Saul* had broke the Oath, 2 *Sam.* 21. 1, 2, 9.

16. *Jezebel* ſuborning falſe Witneſſes againſt *Naboth*, 1 *King.* 21. 9, 10. was eaten by dogs, that there was nothing of her found, but *her Scull, and the Feet, and the palms of her Hands.* 2 *King.* 9. 35, 36, 37.

17. *Zedediah* King of *Judah*, for Perjury and other ſins, was overcome by *Nebuchadnezzar* King *of Babylon. Zedekiah* was taken, his Sons ſlain before his Eyes, after that his Eyes were put out, and was bound in Fetters of braſs, and carried into *Bebylon*, 2 *King.* 25. 6, 7. Compare *Ezek.* 17. 12, 13. 15, 16, 18, 19, 20, 21.

Let

Let these Examples of Gods revenging Justice upon multitudes for cursing, false swearing, be a warning to all, that they beware thereof, and a loud call to all that are guilty, speedily, sincerely to repent, and to Petition the God of Heaven for their pardon, lest his revenging wrath seize them in this life, and make them Examples to others, that would not take warning by such heavy Judgments inflicted upon others; and not only here, but pursue them after death into another World, and there take Vengeance on them in eternal Flames with pain and punishment proportionable to such aggravated Sins.

FINIS.